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[No. 10.

From the Loudoun Republican.

**ADDRESS OF PRESIDENT ROYE AT LEESBURG, VA., AUGUST 30, 1870,
AT A MEETING OF COLORED MASONS.**

**COLORED EXCURSION TO THIS PLACE—GRAND PROCESSION—SPEECH
FROM PRESIDENT ROYE—A GALA DAY.**

The train arrived on Tuesday about twelve M. The excursionists consisted of Universal Lodge, No. 1., A. Y. M., of Alexandria, with many friends from Washington, Georgetown, and Alexandria, among whom were President Roye, Rev. Fields Cook, George L. Seaton, member of the Legislature, and other leading colored men. The procession formed at the depot, and, headed by the First National Band (colored) of Washington—Mr. Wm. Lee, leader, and Mr. Thomas A. Johnson, major—proceeded to the court-house grounds, followed by a hack containing the speakers. * * * * *

The immense audience was called to order by the Rev. Fields Cook, who proceeded to make some interesting remarks on Masonry. After speaking for ten or fifteen minutes, he alluded in proper and complimentary terms to the distinguished guest who had kindly consented to address them on the occasion, and concluded by introducing the Hon. Edward James Roye, President of the Republic of Liberia.

SPEECH OF MR. ROYE.

I am before you to-day, at the kind and earnest invitation of the distinguished gentlemen who have been instrumental in getting up this interesting excursion, who flattered me with a hope that I would be able to tell them something about the Republic of which I have the honor to be President. I will say, that while in New York city I repeatedly refused invitations of a similar nature, and I now have a number of invitations from different parts of the country, entreating me to address my people; but as I did not come to this country to make stump speeches, I have to decline them all, except this one. I accepted this invitation, because I claim to be a Virginian, as both of my wives were from and raised in this old Common-

wealth, and many of my people are from it. I was born in Ohio, but my mother was a Virginian, is the reason I claim to be one.

Although my destinies are cast in a different country, I feel a deep and abiding interest in my people here. I watched with the most intense solicitude the progress of the events in this country that resulted in your freedom. With this freedom has come to you fearful responsibilities. There is a party in this country that has contended, and still contends, that you are only fit for servants and slaves. There is another party that contends that you are human beings, endowed with all the God-given powers of the white man. It rests now with you to determine which of these two predictions shall come true. Remember Mr. Lincoln and his coadjutors, who planned and fought for your freedom. Be true to your friends in every event. Show yourselves to be honest, upright, truthful, and sincere, and you will always have friends to stand by you and for you. Be polite to all, and remember that politeness is the characteristic of a gentleman and lady. I find the most intelligent and elevated in society always to be the most polite. Queen Victoria bows to every one; her servants only to their superiors.

I am just from Europe. I have seen much of that country, and never was better treated in my own country than I have been there. I have access there to the ruler of the nation. There is no distinction made on the continent because of my color. I presume some people of this State still talk about color, and never think of looking under the surface, to see the manhood possessed by black as well as white men.

As this is a Masonic festivity, I will say that I have been a Mason for twenty-five years, and have traveled to the seventh mile-post on my journey toward the East. Masonry in the hands of good men is a noble organization; in the hands of bad men it is one of the very worst. * * * * *

He reminded his audience again that he did not come here or to this country to induce the colored people to emigrate to Liberia, but hoped to make his country so attractive as to draw them to it, as foreigners were drawn to this country, by their own free will and choice.

I did not intend to say half so much, friends, on these matters, but my heart is too full to admit of restraint. I intended to talk about my distant home to you, but I have already wearied your patience, and will ask you to excuse me from speaking further. At this point there was such a universal shout of "go on"—"we're not tired," &c., that the speaker read from a prepared manuscript the following interesting and able description of Liberia.

[The above is a very imperfect outline of the President's remarks; owing to want of space we are only able to give this synopsis.—ED.]

Being from Liberia, Africa, it would be very natural in you to anticipate that my theme would be one or the other, or both of these.

It would be great folly and presumption in me to believe that I can so speak on such themes as to be entertaining to those who are well informed as to the geography and history of the one and the other—themes uninteresting to those who know the geography and histories of all countries which have been fully or only partially explored.

The little boys and girls of all enlightened countries have studied a description of the earth, the divisions of its surface, natural or artificial, together with its productions and inhabitants. As these boys and girls have grown in age, they have increased in knowledge on every subject. Then, there is no theme or subject within the limited province of my knowledge unless it be to tell you what Africa wants to make the speedy subject of the fulfillment of God's promise to her—"Ethiopia shall stretch forth her hands unto God." And even this subject is fraught with many difficulties, not in the want of capabilities in the subject for perfect elucidation, but in the speaker who stands before you.

First. Can a whole peninsula, or the largest island, which the Suez canal makes it, be reclaimed from a barbarism which, in most parts of Africa, has continued for nearly 5870 years? What means can be employed which shall be effectual in changing a state of things of so remarkable a duration? The answer, which is plain and easy, cannot be admitted without much cool and deliberate reflection, in which known, wedded, and very curious traditional habits have to be studied and overcome by the substitution of those habits which, under the scrutiny of enlightened reason, (what they must be masters of,) Africa must be forced to adopt.

The great and inexhaustible riches of Africa are yet to invite the attention of far-seeing statesmen, to lay down those policies which shall make her great indeed, and which shall add to the wealth of their respective countries, that may chance to produce the ablest statesmen for Africa's redemption. What will such statesmen clearly perceive to be the first step in an enterprise that shall greatly interest the whole world? The first thing will be to decide whether American, European, and Asiatic constitutions can become as safe, in the prospect of the total allotment of all their days in Africa, as at home in Europe, Asia, or America.

I believe exotic nationalities and constitutions can be made as remarkable for longevity in Africa as elsewhere.

I will here instance a German, or Hamburg house, that was established in Liberia before I went to it. I have been in Liberia above twenty-four years, and I have not known of a single death to take place in the house of C. Goedelt, Esq., who about twelve or fifteen years ago returned to Hamburg with a very ample fortune—perhaps that of a million of dollars. He has had two successors, one of whom also has retired with a fortune quite as large as that of the first. Mr. Wm. Yantzer, Consul for the North German Confederation, and a chief of the Wierman house, (which Mr. Goedelt first represented and established) is also rich, and thinks of retiring to enjoy his riches in his own country—Hamburg. The house just named sends from four to six ships or barks to the coast every year, laden with goods, which ships are promptly returned laden with palm-oil, camwood, ivory, and sundry other products, and specie; and to my knowledge they have not lost on the coast a single individual in the employment of the house. The Liberian coast has several German houses doing business on a large scale.

You would ask whether any other nationalities are represented in the Liberian trade?—the English and the Americans. They take precedence in the Liberian trade, according to years engaged and capital stock invested in trade, which is indicated in the order they have been named.

But, after all that has been said, the first link of inquiry about living in Africa has not been satisfactorily cleared up.

In a few words, simple and clear, the facts will be given you.

Good and generous living, Providence permitting, with moderation and temperance in all things, is the only road to a long life in Africa, (as well as elsewhere.)

The Germans, either from a knowledge of the necessity of observing these facts, or from a national habit, have lost none of their members in the African trade in above twenty-four years of my residence. I cannot bring to mind an instance of death out of the Wierman-Hamburg house.

Good living, temperance, and contentment, with a comfortable house to live in, are the only reliable guaranties for health and long life in Africa. The English and Americans have had equal success as they have observed this God-given law for an African safe home. But for this rule observed, I would fear to remain in Africa myself.

The oldest citizens of Liberia observe these briefly stated maxims. Of course to them must be added some kind of exercise. For none in Africa can escape, however rich, from the

fulfillment of the Divine injunction without injury—"By the sweat of thy brow thou shalt eat bread."

Other dangers to life, not mentioned, constitute the second link of inquiry about living in Africa, admitting that, the soil being fertile, every tropical production well suited to the sustenance of man, and fruit, being produceable, are of the difficulties about the climate and the means of a satisfactory subsistence so settled, as to settle the rest.

What avail all escapes from malignant diseases and hunger, only to fall a prey to the rapacity of the wild native Africans, and then lions, tigers, leopards, boa-constrictors, and other snakes, lizzards, ants, called drivers, and termites or white ants.

With regard to the millions of natives who inhabit Africa, there need not be any fear entertained of them, if a policy of intercourse and continued kindness be pursued toward them in all things. A truer or kinder people cannot be found. Because some of them are very uncomely, it will be seen by observation and experience that they are not to be prejudged and treated unkindly and coarsely because of their exterior appearance.

But every good may be secured and imparted mutually by all good-natured people, by treating the natives in all respects as they treat one another. And the one hundred and fifty millions of Africa's population can be made available for all the purposes which Divine Providence in his dealings with men secures in the way of their highest, universal, secular and spiritual good.

The native Africans can be made the instruments of opening the unexplored regions, building railroads or canals, where the want of navigable rivers has kept the rest of the world in almost utter ignorance of those parts beyond the coast. The native Africans, it is plain, can be made the producers of a trade worth thousands of billions of dollars—a trade that shall command the respect of the whole world. And an intercourse will be established which must result in the civilization and conversion of the race of men who have remained in barbarism, in part, the vast number of years before named.

With regard to danger to life from lions, tigers, leopards, boa-constrictors, lizzards, black ants, white ants, and other things, they are as little to be feared as the wild animals and insects of America.

I have long held the opinion that the conversion of Africa from her long traditional superstitions to Christianity must be preceded by a free and legitimate trade, which they are always most ready to welcome and respect, than any other cause which can and may be offered to engage their attention.

In the present state of Africa and the Africans, I think I

clearly see the finger of Providence pointing to the identical means which shall cause Africa to exult in the redemption of the Saviour's blood.

The great trade of Africa opened into active operation calls for the execution of the command, because of the greater effect—"Go into all the world, and preach the Gospel to every creature." Christians who obey this Divine injunction duly honor God, ennoble and enlarge the Christian's power to do good, and place the Christian's profession and his acts as corroborating his honesty in the highest work to which God commissioned man for the salvation of his fellow men. These men, true to whatever Christian profession they make, without regard to sect or denomination—who carry out God's injunctions—are the real benefactors of the human race; and the history of them in future ages will declare them entitled to the distinction of having been earth's truest and most exalted noblemen—men who had placed the Bread of Life within the reach of their dying fellow mortals, urged forward by no other reward on earth than a Heaven-approved conscience of having done a commanded duty towards God and man. Men who had been pointed out for the stewardships in God's vineyard, either on account of an ability to lead or to be led in the conversion of the world, or on account of the pecuniary ability with which God seems to make some men the chosen repositories for great religious and civil reformation's.

Hence, the Methodist Episcopal Church, which I mention because of its being the most numerous in the United States and some other countries, and because of the confidence it everywhere holds amongst those who know it best as a church; the church which, through the agency of its bishops, elders, preachers, teachers, stewards, and lay members, commands millions of dollars per annum for the propagation of the gospel in foreign lands;—what can inspire confidence in any good work more than to impress everywhere that their actions and professions have only one effect upon the minds of all; that their work is a labor of love?

It is not my purpose to disparage the persuasion to which I belong, or any other orthodox denomination of Christians; but to see, and wish to witness, a rival goodness in godliness in any and all, without cause to withhold that goodness from any when it really exists. For God looks into the secret recesses of the heart. And so may we, if we act, profess, and speak habitually for God's honor on earth, and spread of the Redeemer's kingdom, hold out to meet in the church triumphant above.

It is quite usual for speakers to expect their audiences to contribute something to defray their expenses, but I neither

expect nor shall ever allow a box or hat to be taken around for my benefit, in my private capacity, or for that of my country, in my public and representative character as the President of Liberia. This resolve is not because we are so rich, but because I have always been opposed to begging, if one can make out to live without it. But I will now suggest and say to all those who are willing to combine to make themselves rich by subscribing or taking shares in a railroad, from 100 to 300 miles back into the country from Monrovia, that the Liberian Government will render every facility required to make it a success, and one of the most profitable enterprises of the age. The facilities the government can offer are these: She will give the company lands at a cheap rate, if owned by her, that is not owned by the citizens or natives, for services to be rendered in carrying freight or passengers when the railroad shall have been completed and ready for use. She will allow foreign citizens to go into the country to manage their interests thereto in the way that shall suit their interests best. We shall give them the protection of our laws while they act in subordination to the laws.

Further, I will use my influence with the people and Legislature of Liberia to have the Constitution changed, so as to admit as citizens all, particularly those who may embark either their means or their personal services in the construction of railroads in the interior.

In this part of Africa camwood and palm-nut groves abound, roamed by all kinds of African animals, one of which, the elephant, furnishes a large and profitable trade. These three articles, namely, camwood, palm-oil, and ivory, constitute an active trade and competition amongst the merchant and trading ships of different nations. Of these, as before remarked, the Germans stand first, English second, Americans third, French fourth, and Spanish fifth. The others are not worth naming. These articles alone amount to hundreds of thousands of dollars per annum in the way of exports from our coast. They readily sell for gold in every market; camwood for from £20 to £35 or from \$100 to \$165 in England per ton, and sometimes much higher. In America camwood sells from \$125 to \$200 per ton; during the civil war it sold, in some cases, above \$300 per ton. In Liberia the wood is now sold as a matter of favor for \$80 to \$85 per ton—not less by the hundred tons in gold. Palm-oil sells on the coast at this time from 36 to 40 cents per gallon in gold or barter without casks. In foreign markets it commands from 8 to 14 cents per pound, or a little less than tallow. Ivory is worth, brought to the Liberian market towns, from 50 cents to \$1 50 per pound.

I have been prolix in my remarks about these African pro-

ductions, because I want you to see the subject of advantages which the African trade offers to those who shall prepare a way, as aforesaid, to bring these commodities from where the only cost to obtain the greatest quantity required in foreign markets will be the cheap labor of the native Africans on the spot, who will chop down the camwood trees, gather the palm-nuts from the trees and express the oil, kill the elephant, take the teeth and hides to market, eating the meat. These commodities the natives will carry from both sides of the road to the railroad depots, for sale on the spot, or for removal with themselves to the sea-board, where a competition of buyers would be brought into requisition. The few commodities named are far from comprising the number of valuables in which the interior abounds. I will name a few others, which a demand for them would cause their unexampled increase by native labor: cotton, sugar-cane, coffee, ground-nuts, ginger, arrow-root, rice, indian corn, black and red pepper, figs, yams, sweet potatoes, beans and peas of all sorts, watermelons, plaintains, bananas, grapes, cherries, cassada or casava, the indigo plant, limes, lemons, oranges, mangrove plums, the cinnamon tree, cucumbers, okra of different kinds, bread-fruit, cabbages, pine-apples, cocoa of which the chocolate is made, beets, radishes, mustard, &c. The exportable portion of these vegetable products are at once perceived as valuable. The others are desirable to the residents.

Woods which abound are teak wood for ship-building, and many cabinet woods, called there mahogany.

Minerals: Iron ore, very pure, abounds in great quantities. Bar gold and gold dust are brought to market by the Mandingoes; quartz, the evidence of the presence of gold, is quite abundant in Montserrado county, near Clay-Ashland.

Domestic animals, the number of which may be increased indefinitely, are hogs, horses, cattle, sheep, and goats. There are wild hogs and cows in the woods.

Domestic fowls are numerous, and consist of the following: Chickens, guinea fowls, turkeys, ducks, geese. The last two are found wild.

The hippopotami and alligators are found in the Liberian rivers.

I heartily thank you, ladies and gentlemen, for your kind attention.

CONCLUSION.

The distinguished speaker was frequently interrupted by the applause of his audience during the progress of his interesting speech. At the conclusion of these entertainments the speakers were taken in charge by Mr. Wm. F. Bales to his residence, where they dined and spent some time together.

We noticed among the audience quite a number of our old citizens, who complimented the speakers very highly for their able addresses, which had reminded them of the old days, when they and many others had advocated *gradual* emancipation and colonization of the slaves in Liberia.

Everything passed off quietly. The procession re-formed, and proceeded about five o'clock for the depot. On their arrival at the REPUBLICAN office the procession halted, and the excellent band discoursed some of its sweetest music, after which the crowd gave three hearty cheers for the LOUDOUN REPUBLICAN, for which compliment they and the band have our sincere thanks.

On marching by the residence of our excellent mayor they also halted and gave him a serenade.

As the long train moved off, the welkin rang with merry shouts, both from the train and those from whom they were parting.

THE COUNTRY EAST OF LIBERIA.*

(Concluded from page 266.)

RETURN FROM MUSARDU.

On Friday, the 25th of December, at eight A. M., we bade farewell to Musardu, and arrived at Mahommadu at six P. M. Here we passed several days, in order to take observations and to see the market. This market is held every Wednesday, outside of the eastern wall.

On Wednesday, the 30th, this market took place. It contained three hundred head of cattle, which were offered at three or four dollars a head in our money. The usual articles of rice, onions, palm-oil, cotton, country cloths, tobacco, and iron were present. There were a number of slaves for sale, especially children. A pretty little Mandingo girl, about nine years of age, was sent to my house with one of my boys, in order that I might purchase her. She cost 9,000 kolu, or about \$15 in our money. I was curious to know how she became a slave, as Mandingoes are seldom ever enslaved. I declined to buy her, on the ground that Tibbabues never held slaves. The child herself seemed to be disappointed; for she showed that she preferred falling into my hands in preference to her own people. The Mandingoes are harsher with their slaves than the Boozies. Among the Boozies it is difficult to distinguish the slaves by any mark of dress or usage; but the Mandingoes, though not excessively cruel, have drawn the lines of difference in so strong a manner that you cannot fail to perceive them.

* NARRATIVE OF A JOURNEY TO MUSARDU, the Capital of the Western Mandingoes. By Benjamin Anderson.

A great many cattle remained unsold. The season of the dries is very severe on them, and they sometimes die from over-driving. Several died the next day after the market was over. They are the large, reddish, long-horned cattle, which we usually buy from the interior. The highlands, from which they come, explains why they do not thrive so well as the black, short-horned, and sturdy cattle of the coast, known among us as the "leeward cattle."

It was at this town that I first experienced the hospitality of these people in their own country. Our Mandingoes are Mohammedans; but they have an invincible partiality for Tibbabues, who are known to be Christians and the people of the book. It is also well known that there is some difference in the creeds or beliefs; yet the unbelieving Tibbabue is sure to be housed, fed, and befriended in a manner that is not always practiced among the faithful themselves.

While they were repairing the wall of Mahommadu, I was requested to carry some of the mortar and place it in the wall, that it might be said that "a Tibbabue helped to build these walls." I contributed all I could to make them impregnable.

During our stay there we were also taken to their foundry, where they were busily engaged in preparing iron for the market. The pieces of pure iron taken from the furnaces are again heated; they are then reduced to a long triangular shape by pounding them with large, heavy stones—a process simple and laborious enough, and a work which is entirely left for the slaves. Blacksmithing, such as the making of stirrups, bits, spurs, etc., is done by the Mandingoes themselves, as being a mechanical art too noble to be performed by slaves.

On Thursday, the 31st of December, we left Mahommadu, and reached Vukkah at half-past four o'clock p. m. We were now among the Boozies again. The Vukkah hills run N. E. and S. W. The towns of Mahommadu and Vukkah stand at the very foot of the south-eastern slope. I am informed that many other Mandingo and Boozie towns are situated on the same side of this range. At Mahommadu the plain, in a south-east direction, is only interrupted by swells and rolling hills, rising and running in every direction, and marked by no particular feature, except the reddish color of the soil and their summits ridged with the dwarfish prairie tree before mentioned. The plains are white clay, mixed with beds of iron ore. At Mahommadu, the south-east slope strikes the plain at a great angle; but at Vukkah, it rests upon a series of small table-lands that extend out a half mile before they finally come down into the plains. The vast spaces of grass and reddish soil are relieved by patches of dense vegetation, marking the gullies and ravines. Heavy blocks of granite are set in the sides of

the Vukkah hills, awaiting only to be loosened by the rains to roll from their places to the bottom. At night the whole country seems on fire from the burning of the grass.

On January 1st, 1869, we left Vukkah, and reached Ballatah at two P. M. On the road we passed several streams of water, flowing over granite beds, with a temperature of 58° to 60° Fahrenheit. We had also passed over three plains, rising one above another, in which lines of trees traced off curious plots and divisions, as if they were purposely laid out for farming. The spaces were filled in with green grass and scattering clumps of trees.

January 2d. From Ballatah, we traveled to the village of Gazzahbue. January 3d. From Gazzahbue we reached Gubbewallah, Dowilnyah's residence. The king was still at Ziggah Porrah Zue; but in three days he returned to his own town. Here, though anxious to hasten home, I was obliged to spend some time; since it is contrary to politeness to hurry away from the town of a great chief without having resided with him two or three weeks. All my friends who had arrived from Ziggah Porrah Zue were delighted to see me, and they began to grow solicitous about my returning to their country again. Promises of all kinds were made if I would return; promises of a very peculiar kind were made by the king if I would only return.

The ladies of Wymar seemed no less anxious respecting me; and they frequently asked me why, since I possessed the means of making so many presents, I did not have a number of women to sing and clap hands and proclaim my importance, after the fashion of their great men. To which I replied, that such was not the custom of "Weegees," or Americans. They were, however, unwilling that I should go through their country "unhonored and unsung;" they therefore proposed to compliment me with this custom, and merrily fell to clapping and singing; then, raising their right hands to the sky, rent the air with their acclamations of praise and flattery.

On Monday, the 25th of January, we took leave of King Dowilnyah. The king presented us with several large country cloths, and a very large and heavy ivory. He had also sent for a horse; but we declined receiving the presents, as we had no one to carry them. He would have furnished us carriers, had it not been that they would have to pass through the Domars, with whom they were not on friendly terms.

About four o'clock P. M. we reached Boe. Here we spent a day to rest. On Wednesday, the 27th January, at four o'clock P. M., we came to Nubbewah's town. King Nubbewah was not at home when we arrived; but late in the afternoon this sick and feeble old man came stalking into the town, followed

by his head warrior and a number of young men, all armed. In the evening they held a council, and Nubbewah himself delivered a speech with a violence of gesture and voice that little corresponded with the languid, sickly frame from which it came.

The next morning we went to the king. We made him a small present, and immediately left his town. We arrived at Bokkasah at four o'clock P. M.

From Bokkasah we came to Fissahbue, on Monday, the 8th of February, 1869. On Tuesday, the 9th, we arrived at Zolu. King Momoru had not, up to this time, been able to effect a reconciliation between the parties. Every day they made reprisals on each other. While I was there the Boozies succeeded in capturing several persons belonging to the Barline people. The wars of these people are, however, not attended with any sanguinary results. They consist mostly in surprising a few individuals where they can be suddenly come upon. Sometimes the roads are waylaid wherever their respective traders are supposed to pass. These, together with some other petty annoyances, constitute their principal mode of warfare. The large walled towns are seldom taken. Pitched battles are seldom fought; and even when these people may be said to take the open field, most is done by some war chief by way of displaying his individual prowess. If they were to indulge too much in war they could never have the numerous and large markets with which their country is everywhere dotted.

Tuesday, the 16th of February, 1869, we started from Zolu, passed through the Boozie towns of Yahwuzue, Kaulitodah, Wwzugahzeah. On the road we met Beah, our Mandingo guide, with some Bokkasah traders. We halted at Powlazue. Wednesday, the 17th of February, we passed Zolaghee and its large creek, running over a bed of red feldspar granite. Thousands of fish, known among us as "bonies," were swimming close to shore, not at all annoyed by the people who were bathing in the same water.

We halted at Moffotah. Thursday, the 18th of February, we passed Malang, Ballah, and Dahtazue, and halted at a small village. On Friday, the 19th of February, we reached Barkorrah. Saturday, the 20th, leaving Barkomah, we passed through several villages and the town of Nessahbeah. We halted at Sellayo, at six o'clock P. M.

Sunday, the 21st, starting from Sellayo, we passed Barpellum, where we saw a man who had been wounded in four places with a cutlass. He had been beset in the road by some unknown persons; showing, after all, the danger and insecurity of the roads, as well as the folly of traveling unarmed. At four P. M., we reached Totoquella, the residence of King Mo-

moru, where we were received with every demonstration of joy and hospitality. Here we spent some time, in order to avail ourselves of the opportunity of completing calculations of longitude, which, when we were at Boporo, we had been unable to do on account of the weather.

While we were staying at Totoquella, some of the king's people killed an elephant; and instead of beef we had elephant for dinner. The part regarded as a delicacy, and upon which we dined heartily, was the proboscis. He had not yielded his life in a tame, unbecoming manner; his death was attended with the flight of his enemies, the smashing up of gun-stocks, the stamping and rending of saplings. One musket had its barrel literally bent to an angle of ninety degrees. The narrow escape of the hunters themselves suggested to me what might have happened, had I attacked the herd of elephants feeding in the cotton-fields of Ballatah. There the country is open and exposed; here the friendly woods and jungle offer the hunter immediate concealment and protection. The elephants upon the highlands pertinaciously go in herds, and scarcely ever allow themselves to be separated. Intrepid elephant-hunters, accustomed to display firmness and certainty within six paces of a furious charge, are invited to try their prowess with the Ballatah elephants.

From the Boston Watchman and Reflector, September 1, 1870.

AMERICAN COLONIZATION SOCIETY.

EDITOR OF WATCHMAN AND REFLECTOR.—An item in the "Current Notes" of a recent issue of your excellent paper has led me to review the work of the above-named Society, and I beg to give the result to your readers. In March, 1818, Samuel J. Mills and Ebenezer Burgess, (now Rev. Dr. Burgess, of Dedham, Mass.,) arrived on the western coast of Africa, under appointment of the Society, to select a location for its contemplated Colony. In February, 1820, the Society sent its first emigrants to the locality selected by Messrs. Mills and Burgess, in number eighty-six. It has sent some emigrants every year since, including the years of our late war. The smallest number sent in any one year is twenty-three in 1864, and the largest number seven hundred and ninety-six, in the year 1832. It has sent since the late war a fraction less than two thousand four hundred, and not one-half of the applicants. It has now more than one thousand applicants for passage in November next, and is making great exertions to send as many of them as are adapted to go. The present applicants are generally so worthy persons that nothing but the want of the means will prevent most of them from being sent. Including one thousand two

hundred and fifty-seven sent by the Maryland Society, and five thousand seven hundred and twenty-two re-captured Africans by the United States Government, by the Society's aid, the whole number sent since 1820 is nineteen thousand and fifty-four, being an average of three hundred and eighty-one per year. As the result of the Society's work in Africa, Liberia is now a negro republican Christian nation, so highly respectable as to be acknowledged amongst the sisterhood of nations by all the leading Powers of the globe. It has a population of six hundred thousand souls, mostly gathered from the heathen tribes. It has churches of seven different denominations, a highly respectable college, and private and common schools. The Baptist, Methodist, Episcopal, Presbyterian, and Lutheran Boards of Foreign Missions have their agents and missionaries in Liberia with reference to "the regions beyond." The American Board is arranging to join them. The missionary enterprise now seems feasible in sickly Western Africa, through Liberia, by means of colored missionaries. The Government of Liberia has been, since 1847, entirely in the hands of the people. It has now exercised all the functions of an independent government, modeled after our own, for nearly a quarter of a century, with remarkable dignity and general success. Commerce and agriculture are in so favorable condition as to command the praise of all conversant with them. The original dwellings of the people are already giving place to a better class of buildings, many of which are brick and stone. Liberia is fairly well on the way to be a great nation, and to do for the African continent what New England has done for this continent.

And now the Society which has been the honored instrument of this truly great work is having, in the freedom of our former slaves, a new era, and was never further from being "superannuated" than now. Its work now is to aid such of our colored people as are sure to be benefited by going to Liberia, and sure to be a benefit in the great work so happily commenced in Africa, to go with success. Large numbers of the best of them are anxious to go for their own good and that of their fatherland. A prime design of the American Colonization Society has ever been to make in Africa a negro Christian republican nation, with reference at once to the good of our colored people and the elevation of the continent of Africa. Great success has attended the effort, and now it is met by the freedom of our slaves, large numbers of whom appreciate the great work in their fatherland, and are appealing to the Society for aid to go and participate in it. There can be no doubt that the Society will have increased aid in its work as it becomes better understood. The old friends will continue and

increase their contributions, and new ones will be largely added.

It is hardly necessary to add, that the Society recognizes the fact of the full citizenship of our colored people in this country. But the right to stay here involves the right to go to Africa, or anywhere else they please. Who will deny them the privilege, as so many of them deem it, of engaging in the work in Africa, and thus at the same time consulting their own preferences.

D. C. H.

MOHAMMEDANISM IN SOUTH AFRICA.

The great obstacle and rival to all Christian Missionary enterprise in the towns of the Cape Colony is Mohammedanism. Yet it is precisely the existence of that system, with its pernicious influence upon society, its soul-destroying errors, and the necessity of effecting its overthrow, that requires us to maintain a citadel and a militant host. The worship of the false prophet was imported into South Africa during the period of Dutch rule, from their dependencies in the Eastern Archipelago. It gradually found favor among the slaves, and, since their emancipation, has made rapid strides. At least one-fifth of the population of Capetown is Mohammedan, and its converts are many in Stellenbosch, Simonstown, Port Elizabeth, and other places. As a system, for a long time, it consisted chiefly in a negation of Christianity, the use of certain apparel, the observance of certain feasts, and a few simple rites. As epitomized by one of our old missionaries, it meant, to most of its votaries, nothing beyond "cakes, coffee, and a red handkerchief on the head." But of late it has had regular intercourse with Mecca. Youths have been sent to the sacred shrine, and come back consecrated priests. Mosques have been built, rival sects have instituted quarrels, and been repeatedly before the law courts; Turkish Consuls and other gentlemen have guarded their interests, and, on the strength of their sectarian zeal, met with the Sultan of Turkey's regards, and the fate of many an election has been determined by a host of Abduls, whom Christian legislators and councillors have courted. Islamism counts now among its numbers here many of the most respectable and wealthy colored classes; numbers of clerks and mechanics worship in its mosques; thousands join in its merry holiday-keeping, noisy festivals, rigorous fasts, luxurious feasts, and illuminations of house and cemetery. It is the great panderer to vice. It has a strong hold on the passions of the people by its close affinities to the carnal mind; it fosters their prejudices against a spiritual religion by its system of bodily exercise; it commends itself to their understanding by its

vaunted sobriety, in which many Christians, by name and profession, are so shamefully defective; it plays on their fears by its supposed powers of witchcraft, and of inflicting or removing at will the direst diseases, and by its knowledge and use of slow poisons. And it offers a social status to colored people, which they do not seem to attain under other auspices.—*Wesleyan Missionary Notices*.

FISH CULTURE IN AFRICA.

With all our talk about fish culture in this country, it appears that at Bizerta, an African city fifty miles distant from Tunis, are fish-ponds which have been in existence from time immemorial, and which annually produce fine harvests of the finny tribes. The arrangement is a very simple one: A small stream, running into the sea, is widened out just above the city into a shallow pond. The water in the pond is at no time much above the level of the sea, and at times the sea water flows back into the pond. The pond is divided into twelve apartments, separated by an upright cane fence, which allows the water to circulate through the whole, at the same time keeping different kinds of fish separate. The area of this pond is about one hundred acres. They are under exclusive Government control, Government officials taking fish from one of the apartments at a time, and then not disturbing it for the next eleven months. Vast quantities of fish are bred in these ponds, which, when taken, are sold to the inhabitants for a mere nominal price. The Government realizes a profit of from twelve to fifteen thousand dollars a year from its sales of fish.—*Presbyterian*.

MEETING AT ZANESVILLE, OHIO.

A meeting was held in the First Presbyterian Church, on Tuesday evening, July 26, Rev. J. P. Safford, of Putnam, acting as Chairman, and Samuel Oldham as Secretary. Prior to the commencement of the business for which the meeting was called prayer was offered by Rev. Mr. Safford.

Rev. B. F. Romaine, of Columbus, Secretary of the State Colonization Society, was then introduced to the audience, and gave in detail the object had in view by the Society. He stated the difficulties which the American Board of Foreign Missions had met in the sending out of missionaries to christianize Africa. Of the white missionaries who had gone there large numbers died, and still larger numbers, broken down by disease, have been compelled to return, while colored missionaries have grown vigorous under the influence of the climate, develop a more perfect manhood than they could possibly attain in this

country, and have been successful in their missionary efforts. The Society does not propose to force any one to go there; they were opposed to coercion; but if a man wished to go to Africa, the Society desired to aid him in his efforts, by furnishing him means to go, and to sustain him in Liberia until he could get a start in the world; and with this kind of effort, through the influence of the Republic of Liberia, it was hoped to christianize Africa, and thus fulfill the promises of God, that Ethiopia should praise him. He gave a large number of interesting facts in regard to the Republic of Liberia, its Constitution, its President, and laws. At the conclusion of the address the meeting, on motion of John W. King, Esq., tendered the reverend gentleman a vote of thanks for his able and interesting address.—*Zanesville Courier*.

LIBERIA REGISTER.

This is the name of a newspaper published at Monrovia on the first Wednesday in each month. From the numbers dated June 8 and July 6 we make the following extracts:

THE SECRETARY OF STATE.—Gen. John N. Lewis, the present Secretary of State, is now in his fifty-ninth year. He has for more than a generation been in the diplomatic and military service of the country. He has done service under every administration but one, either as Colonial Secretary or Secretary of State, from the time of Buchanan to the present. There is one peculiarity about the General, which we would recommend to the emulation of the younger members of the community, it is this: He seems never to have felt himself too old to learn, or too long a resident of Liberia to gather information from new-comers. He reads, and therefore manages to keep abreast of the times, and contrives always to place himself *en rapport* with the progressive movements of the country.

THE PRESIDENT OF LIBERIA COLLEGE.—Hon. J. J. Roberts is erecting a new dwelling on the western slope of Cape Mesurado, facing the roadstead, where we learn it is his purpose to reside permanently. The location is a pleasant and salubrious one; and we have no doubt that the Ex-President will enjoy many a delightful day in that quiet retreat.

REV. J. T. RICHARDSON.—The Agent of the Northern Baptist Mission of the United States has been recently making a visit to the Cape Mount country, with a view to missionary operations. He reports the country as in a quiet state, and as offering very promising openings for missionary effort.

BAPTISM OF NATIVE PRINCES.—We had the pleasure of witnessing a few Sabbaths ago in the Episcopal Church the baptism of two native princes, son and nephew of Momoru, the King of Boporo, and grandsons of King Boatswain, who, in the early days of Liberia, so energetically assisted the colonists.

KING MOMORU.—In a private letter King Momoru writes from Totocoreh, under date of June 5th, as follows: "I hope to visit the capital of Liberia before long. I hope my two children are well; force them to their books, and make them men. I would like to know from you if you would like to buy a fine horse, pure Mandingo breed. If so, let me know on the return of these boys. I send you a large twisted gold ear-ring, worth about twenty-five dollars, which you will please sell for me. Trusting that great good may be done for my country and people, and that God may bless you and your family and the people in America who sent me a school."

MILITARY.—A new military company, called the "Roberts Legion of Honor" has been recently organized in this city, of which Hon. B. P. Yates and Gabriel Moore, Esq., are the leading officers. We wish complete success to these old and tried soldiers, whose zeal for their country's security and prosperity has prompted them, after rendering so many valuable services in past years, to come forward in an effort to revive the military spirit in this country and improve the military skill of the younger officers.

ANNEXATION.—It is to be hoped that the failure of San Domingo to gain admission into the sisterhood of Caucasian States will teach a wholesome lesson to the few restless spirits in Liberia who have for the last two years been attempting to discuss the question of annexing this Republic to the United States. We trust that their western proclivities have received a salutary check, and that they will do one of two things—either set themselves earnestly to work to build up a Negro nationality on this coast, by the power (under God) of their own brain and will, or betake themselves to the United States and become citizens of that growing paradise for the *man of color*. This will be a cheap and effectual method of annexing themselves to that country, where they will have an opportunity of testing whether nominal identity of political rights secures social and political equality. For our part, we—and we speak for thousands—have faith in the Negro. We do not intend to seek for any annexation, except that healthful, political and social annexation so often recommended in the messages of President Warner—annexation to the powerful native tribes in the interior, who will bring to us accessions pecuniary and ethnological, which we can hardly secure by looking across the ocean.

From the Liberia Register.

NATIONAL SELF-RESPECT.

National self-respect is the basis of national progress and prosperity; with it, a nation lives and grows; without it, the State deteriorates and dies. But this national self-respect is the result of the aggregated self-respect of the individuals that compose the State.

If, then, we indeed desire the permanence and prosperity of our country, we should endeavor to cultivate a manly, self-respecting, and self-reliant spirit in ourselves and all those under our influence.

And, moreover, this duty seems to be enjoined especially upon us as a rising negro State, both by our past unfortunate condition, as oppressed exiles in the United States, and by our present necessarily resulting inferiority to other civilized nations in the arts and sciences, in wealth and power.

Trusting, then, that our readers are among those who dare to confront an unwelcome truth, and who know that neither facts nor their influence on life and character can be destroyed by ignoring their existence, let us look our past and present status, in regard to self-respect, self-reliance, and true manhood, full in the face, with a view to future improvement.

He is the brave man who meets and opposes his own errors, and "by opposing ends them;" he is a coward, who hides from his faults and flees before his failings.

"The day that sees a man a slave takes half his manly worth away," sung the old Greek poet more than a thousand years ago. If this be true of the man once free reduced to slavery, how much more is it true of a people born and bred in servitude, to whom slavery has descended as an heir-loom from generation to generation? We mean by slavery, however, not only the chattel bondage of the once slaveholding States of the American Union, but also all the varied forms of social and civil oppression which have been meted out to the negro in that country, North as well as South, and which still are and will long continue *practically* to be the portion of his cup in the United States, despite the *theoretical* civil and political equality of the negro accorded by the XVth amendment.

To this social oppression and prejudice, which we regard equally subversive of true manhood as chattel bondage, all of us who were born and bred in exile have been more or less subjected, and by consequence our self-respect and self-reliance have become more or less depreciated.

The reconstruction, then, of these deteriorated qualities, and the restoration of our maimed and crippled manhood, is a duty we owe to the State as well as to ourselves and to our Creator.

The question then comes, how can this be done? We answer, first, by cherishing and inculcating a feeling of love and admiration for our country as one of the highly favored localities of earth—abundant and varied in its natural resources of wealth—fertile in its productions, beautiful and picturesque in its scenery, and salubrious in its climate. The Swiss loves almost to adoration his rugged home among the snow-clad Alps, the barren glacier, and the awful avalanche. The Arab prefers his desert sands to the most fertile fields and verdant plains. "Iceland," say the inhabitants of that sterile island, vexed in turn by arctic frost and volcanic fire, "Iceland is the best land the sun shines upon." Thus with every people, love and admiration of their own country seem to be a natural and irrepressible feeling.

So we, too, must learn to love the land of our fathers, and feel a pride in its special natural peculiarities. We must cease to consider our climate unhealthy and unfavorable to mental and moral energy. And if some of us are unable to resist its miasma, and succumb to fever and other diseases induced by our peculiar climatic conditions, we should impute this to the true cause, our improvidence. No people are more healthy than the native unmixed African.

And, secondly, we should never disparage ourselves as individuals or as a race, by repeating any of the malignant sneers at the personal peculiarities of the negro which we learned while in exile from our oppressors. We should never indulge in invidious comparisons of our present achievements in art, science, and wealth with those of other and older civilizations. But we should ever remember that the great civilizations of to-day are the net results of centuries of culture and Christianity, while we are but three or four generations removed from ancestral barbarism, and barely one or two from chattel bondage. Nor does it follow that because negro civilization is late in its commencement, it will be the least in its attainments, or the shortest in duration. Nay, it is rather an advantage to commence civilization at this late period, for we can have the benefit of all the experience of the *past* and of the attainments of the *present*. Guided by historic light and aided by present progress, we may acquire a degree of development in a few generations which it has cost other civilized nations centuries of effort to attain. Indeed, the advantages resulting from the application of the printing-press, the Bible, the general diffusion of knowledge, increased facility of communication, the power of steam, the electric telegraph, and all the vast and varied machinery now available for human improvement can hardly be over estimated.

But you may perhaps say, "that as a nation or race we have

scarcely any of these things." True, but they are nevertheless in the world, which a few centuries ago they were not, and, being in the world, we *do* and *shall* have their assistance as civilizing and christianizing agents.

Again, self-respect and self-reliance may be developed and strengthened in ourselves as individuals and as a nation by the exercise of these faculties in the adoption of the policy of self-direction and self-support in our religious and educational establishments, just as far and fast as our circumstances will permit. It is true that most of our churches and many of our schools for some time to come must be of a missionary character, and be supported by funds from abroad; but we must ever regard this as a temporary arrangement, to be gotten rid of as soon as possible.

But, above all, we ought to eschew any manifestation of increasing inability, weakness, and dependence. Not long since the question of annexation to the United States was gravely discussed at a public meeting called for that purpose at Clay-Ashland. And we learn, much to our surprise, from an American paper, "that a strong feeling in favor of annexation exists in Liberia." This speaks badly abroad for our national self-respect and self-reliance. But to us who are "behind the scenes," and know the ropes that move our political machinery, the thing is plain enough. More than three years ago this annexation movement was foreseen and predicted by the friends of progress and reform. Indeed, the feeling in favor of annexation exists only among a *certain* class, and owes its origin to the fact that the *old fogy* conservative element is losing its prestige and influence as young men come upon the stage of action and new men of intelligence and energy emigrate hither. Now, this old fogy element would rather have no country than one not governed according to their antiquated notions, and prefer to be ruled by foreigners, unless they can themselves be rulers. *Hence the annexation project.*

Annexation, *indeed!* Just so in the old days of slavery in the United States, stupid and worthless slaves, spirited away by the abolitionists, finding that they could not take care of themselves, used to go back to "*old massa*" and beg to be again annexed.

Bah! the very thought of annexation suggests canine affinities, and inclines one to whine and bark.

From the Liberia Register.

THE TWENTY-SIXTH OF JULY.

The National Anniversary was celebrated in this city with great spirit and enthusiasm. Notwithstanding the inclemency of the weather, there was a large civil and military escort from

the President's mansion, under the command of Colonel B. P. Yates.

The exercises at the church were conducted in unexceptionable style. The singing, under the leadership of Hon. B. Anderson, was performed splendidly. Miss Matilda A. Johnson presided at the melodeon. L. R. Leone, Esq., in the reading of the Declaration of Independence, acquitted himself well.

The oration by Professor Crummell fulfilled the expectations of the large auditory who had been drawn together by the reputation of the speaker. His theme—"Our National *Mistakes* and their Remedies"—was treated in an able and instructive manner. He dwelt upon our neglect of the native population; our slight grasp upon the interior resources of the country; our needless dependence upon foreigners, &c., and suggested various plans by which our past deficiencies might be remedied.

It is gratifying to notice that just at the present crisis in the history of the negro race the leading minds of this nation should be directed to the great work of Liberia, viz, the opening up of our vast interior, and the elevation and incorporation of the native tribes. It is evident that, with such a country before us, we are needlessly scant in population and unnecessarily limited in material resources.

The orator spoke with great energy, and it appeared to us with great power, against the annexation idea, and administered a withering and well-merited rebuke to the agitators of that question. The "owlets" also, who live in a state of chronic despondency, must have winced under the caustic frankness with which he laid bare their sores.

These men are hard to please, and are ever looking at the darker side of things. It is only when we look back to the past, as the speaker forcibly reminded us, that we adequately appreciate the position out of which we have emerged. Under these circumstances nothing but hopeful courage should constitute the prevalent feeling of Liberians. And if, amid these subjects of congratulation, the speaker thought it necessary to point out "national mistakes" and defects, and to warn us against dangers, the effect arises, as he told us, not from the depression of failure, but from the sanguine expectation of greater results in the future.

One gratifying feature of the celebration was the large number of young men in attendance. The choir was composed entirely of young persons. The older heads are passing away. Each succeeding year some familiar face is missed, and these touching absences have been more than ordinarily observable in the last few years. It was so on the twenty-sixth. We missed from their familiar places some who have departed to

their rest, and a few others, who still survive like landmarks of the past, but so weakened in body as to be unequal even to the excitement of the national holiday. Yet the audience was as large, if not larger, than usual. The places formerly occupied with older heads were filled with their successors, strong in the vigor of youth, and able to appreciate and be moved by the progressive utterances of the eloquent orator.

From the Liberia Register.

THE FIRST OF AUGUST DEMONSTRATION AT CLAY-ASHLAND.

MR. EDITOR: Through the kind invitation of Hon. H. W. Johnson, Sr., and Governor Erskine, we joined a party on a trip to the town of Clay-Ashland to partake in the festivities of the first of August celebration. I may simply remark here that the observance of this day, in commemoration of the British emancipation of 800,000 Africans in the West Indies, was introduced some years ago, and has with more or less interest been noticed from time to time in some of our various settlements. Following so closely our national celebration, the 26th of July, it affords a happy opportunity for giving vent to the pent-up patriotic joy and enthusiasm that cannot be let out on that day.

The party we joined consisted of Mrs. President Roye, Mrs. Benson, widow of the late lamented Ex-President Benson, Mrs. S. C. Blyden, consort of the distinguished Professor of Languages in Liberia College, Professor Martin H. Freeman, of Liberia College, and the Commissioner of Education, the Rev. G. W. Gibson, five in number.

Leaving Roye's wharf at seven o'clock, we passed swiftly up the Stockton Creek, meeting as we went numbers of canoes laden with bricks, lumber, wood, cassadas, potatoes, plantains, and other produce from the farming districts; while the placid stream, bordered with an endless variety of trees and shrubbery, with the capering monkey and chirping birds, seemed to give a hearty welcome to the distinguished lady of the mansion.

Glancing at New Georgia in passing, we were charmed with the extensive rice fields, interspersed with the waving corn, and joining which were numerous peanut patches, and the never forgotten cassada farms. At different and irregular spots were to be seen groups of plantain and banana trees, laughing in the morning breeze. We were struck, however, with the fact that no live stock could be seen anywhere—not a cow, goat, sheep or hog. This being so different from what it was on our visit there not a great while ago, we were led to make an inquiry about this matter; when we soon learned that

at a town meeting held, it was resolved to move all the stock away to distant farms and pastures, and cultivate the lands near the township. We will not attempt to pass any opinion as to the wisdom of this new arrangement, for doubtless the New Georgians know their own business best; but they will not quarrel with us for saying we like to see the fat cows and the skipping calves playing on the banks of the river; especially when, thirsty and fatigued, we stop for a drink of water, and it is introduced with a glass of refreshing milk. As we pen these words many instances force themselves upon our minds in which good wives on the St. Paul's River have thus intruded their hospitality upon us.

Leaving New Georgia for the present, we passed on and soon found ourselves out on the beautiful St. Paul's. Just about this time, we observed quite a little stir in the boat, especially among the ladies, and although very intent at that moment in reading a short article in the "Record," we could not help glancing to see what was to be done. We soon, however, found that breakfast was prepared. One of the party, more prompt than the rest, obeyed the call, the others preferring to wait until we should arrive at the residence of Mr. Isaac Capehart, where we proposed to stop for a few minutes.

Passing on up the St. Paul's, we had a fine view of Caldwell on our right, and Virginia on the left. Pominent among the buildings in Caldwell were to be seen Clark's Hotel, a fine brick edifice, on a little eminence about two hundred yards from the banks of the St. Paul's. We have had the pleasure of stopping at this boarding-house several times, and can highly recommend it. Mr. Clark spares no pains in endeavoring to secure comfort and ease to those who patronize him. We noticed, as we have done for the last six or eight years, a large fish-trap, made of bamboo, which he kept in good order, and which affords him the finest fish from this noble stream, in which they abound. Why may there not be hundreds of such traps on the St. Paul's? Just above the hotel is to be seen the Methodist Episcopal Church, and further on still St. Peter's Protestant Episcopal Church, with its neat little belfry, and fine-toned bell, school house, and rectory. There are several other fine brick buildings in this settlement, private residences, that reflect much credit upon the proprietors as well as the township. Caldwell is remarkable for its fine pasturage and coffee lands, and will in a few years be able to support itself wholly from the exportation of coffee. Caldwell, while not the largest, nor the wealthiest, is really the most prominent settlement on the St. Paul's River. Here all the political conventions are held, and almost every general demonstration of a political character that takes place on the river. From

hence issue the platforms and the Presidential nominations every two years. Here is the scene of those thrilling stump speeches that inspire the nation with enthusiasm on our great national policies. Here, too, takes place twice a year the regimental parade of this county, which draws crowds from all the surrounding settlements.

On our left lay the settlement of Virginia, remarkable chiefly for its commercial importance. It may be considered the depot of the great country cloth trade, which are brought in by thousands from Boporo and the regions beyond, down through Vonsua, to this point. Numbers of Mandingo traders come here in caravans with cloths, rice, ground-peas, native soap, ivory, and occasionally gold, to change for tobacco, white cotton, guns, powder, salt, beads, paper, &c. The Virginians, however, are not generally engaged in trade, although situated on the highway to the interior. To their credit we are happy to say that farming is their favorite pursuit; most of the trade brought in here finds its way to the merchants on the cape. The Virginians chiefly supply the produce and vegetable market of Monrovia, as well as a fair proportion of the coffee that is exported from the river. There are *three day-schools* and two churches here, and the people are comfortable and cheerful. Having reached Mr. Isaac Capehart's waterside establishment, we stopped for a half hour. Mr. C. is an active, enterprising young man, and is destined to succeed. His good lady, who is a teacher of a *government* school here, received Mrs. President and the company very cordially.

And now comes the interesting feature of our short stay here. We had scarcely finished friendly greetings and congratulations, together with inquiries about families and friends, when another little "stir" arrested our attention, and lo, a fine Liberian "Dumboy," the very name of which is associated with so many pleasant reminiscences to residents of this country, made its appearance. Soup-plates, spoons, two large dishes of the above named article, with fat fowl soup, were placed before us. The "Dumboy" notwithstanding its singular name, is a very excellent dish, peculiar to this part of the coast, and one that we Liberians would not exchange for any two or three of the best foreign dishes that could be offered. It is healthy, harmless, and very nutritious. Nursing mothers, with the frequent use of this article, say four or five times a week, may dispense with the use of tea altogether as an aid to the supply of milk for their little ones. It is thus prepared. Cassada not under a year old, is taken fresh from the field, cut in pieces of about three inches in length, peeled, nicely washed, and put into a pot with water enough to cover them. The water in which they are to be cooked should be boiling before they are put in;

this causes them to cook briskly and to be dry and mealy when done. As soon as well cooked, take them out, let them cool, and then cut up in small pieces, being careful to take out every stringy and sticky substance and piece that is any way hard that may be among them. Put the cassada thus prepared into a clean mortar, pound it up, dipping the pestle now and then into a bowl of clean water to prevent the cassada from sticking too closely to it. When the whole has become thus beaten into one mass, leaving not a lump unmashed, it is taken out, put into a dish, and has the appearance of a plump, well-boiled pudding. While the "Dumboy" is being prepared, a delicious soup of chicken, fresh meat, or fresh fish, is cooked, highly seasoned with salt, pepper, and herbs, to eat with it. It is eaten thus: cut off a piece of "Dumboy" and put it into a plate or bowl, pour soup upon it until covered, then with a spoon cut off such sized pieces as can be easily swallowed with soup without chewing. For with this operation ("Dumboy" eating) the teeth have nothing to do whatever, their work having already been done for them by the mortar and pestle. The "Dumboy" then can be eaten by persons of all ages, from the suckling babe to the man of three score and ten; is relished by all classes, high and low, rich and poor, and may be eaten at all times, in sickness and in health, early in the morning, at noon, in the evening, at midnight, or at cock-crowing.

Suffice it to say that our entire company did ample justice to the dish so nicely prepared by Mrs. Capehart. We then took her with us in the boat, bade a hearty adieu to her husband, and off we started for Clay-Ashland. OBSERVER.

INTERIOR TROUBLES.

The difficulty between Momoru and the Boondy people threatens to assume serious proportions. The conflict now going on in that country is, as it is elsewhere, a conflict between progress and no progress, the old conservatives wishing to keep things as they are, and the younger element wishing to advance. We have not the slightest doubt that the result will be advantageous to the cause of progress. There is everywhere a great army of stagnation, but in these stirring times the odds are everywhere against that obstructive organization.—*Liberia Register.*

SCHOOL EXAMINATION.

The Methodist Mission School, taught by Miss Matilda A. Johnson, gives promise of the happiest results in mental discipline and development. Under the fostering care of its present efficient and faithful teacher this school, within the last two

years, has increased from seventeen to sixty-nine pupils enrolled on the teacher's list, with an average attendance of forty-five.

The exercises at the semi-annual examination lately held evinced a degree of advancement and proficiency on the part of the pupils which cannot fail to be highly gratifying to the friends and patrons of the school.

The classes examined in natural philosophy, geography, history, arithmetic, grammar, and in the more elementary branches of reading, spelling, and defining acquitted themselves in a manner highly commendable to themselves and equally creditable to their instructress. Familiar with the latest and most approved methods of teaching adopted in normal schools and teacher's institutes, she unites to untiring zeal, fidelity, and perseverance a thorough knowledge of the drill and practice of teaching. The accuracy and readiness of the pupils in their recitations in geography, from outline maps of their own drawing, in the analysis of arithmetical examples, in the application of the principles of natural philosophy, and of the rules of grammar, with the almost universal correctness of pronunciation and distinctness of utterance, show that they are taught not merely to remember, but to reason, to think, and to express their thoughts correctly.

We could not repress a feeling of regret, as we listened to the prompt and accurate answers of several of the young ladies, that the efforts to secure a complete and thorough course of instruction for females, either by the establishment of a ladies' seminary or by opening the doors of Liberia College to both sexes, have hitherto been unavailing.—*Liberia Register*.

THE BARLINE COUNTRY.

We have always believed that in the interior of Liberia were broad tracts of fertile and healthy country, well adapted to the system of colonization and to the establishment of Christian missions. Assured that interior explorations would be productive of great public advantage, the Government of Liberia ordered an exploration to ascertain the places and tribes that present the greatest facilities for trade, for missions, for new settlements, and whether they can be reached by the river courses or by overland routes with the least hazard and the greatest facility. To collect information touching the geographical character of the country, its capability of affording the necessary supplies of men and provisions, the number

and temper of its inhabitants, whether hostile or friendly, the proper precautions to be observed in forming new settlements, establishing schools and missions, and securing the health and support of the parties engaged, and all the information necessary to enable them hereafter wisely to prepare and combine the forces essential to the success of a complete and useful settlement and occupation of the interior. Nothing else is so important to the prosperity of Liberia as her extension into the interior, and occupation and control of its unlimited resources.

In our last number we gave some account of this exploration. Since that we find the following statement of many interesting facts connected with it in the "LIBERIA REGISTER" of the 13th of August last:

We announced in our last the return of the Government Commissioner to the Interior, Hon. W. A. Anderson, from the Barline country. This country is indicated on the map which accompanies Mr. B. Anderson's narrative of his journey to Musardu.

Commissioner Anderson was absent about two months, having penetrated a region of country not before visited by any civilized man, and where the people were altogether destitute of any idea of the sea. Passing through the Queah and Pessah countries he reached the city of Palaka, the capital of the Barline country, eight days' journey from Careysburg.

He found the tribes friendly and hospitable, and anxious for relations with the Government of Liberia. He made treaties with several powerful chiefs, who were all anxious to have schools established in their country. The country is purely pagan, being entirely free from Mohammedan influence.

Palaka is a very ancient city, surrounded by a pretentious wall, built of stone and clay, eighteen feet high and six feet thick, with watch-towers over the gates, where sentinels are regularly stationed. In all the wars which from time to time have prevailed in that country, Palaka has never been taken.

The king of this city, who had never before been visited by a civilized man, was so well pleased to see Mr. Anderson, and hear of the plans of education and civilization which he proposed, that he gave him his own son to bring up in civilization and Christianity. On leaving the town Mr. Anderson planted the Liberian flag on the walls, and left it floating there, the first emblem of civilization and religion in the wilderness of Barline.

The camwood forest begins in the Pessah country, six days'

walk from Careysburg, N. E. by E., and extends with slight intervals to a great distance beyond Palaka. In certain sections of the country palm trees abound, and palm oil might be manufactured in much larger quantities than at present.

The country is everywhere well watered and extensively cultivated. The people plant up to the very tops of the mountains. Rice was bought at the rate of six cents a bushel. The people produce all they need, excepting country cloth and salt. These articles they procure from the Boson people. They make their own tobacco-pipes, earthenware, knives, hoes, and every other agricultural implement. Their musical instruments are made from elephant tusks, and their mats of the stalks of a plant that grows in the swamps. They have fine cattle, sheep, goats, and fowls in abundance. The forests abound in quite a variety of game. Mr. Anderson brought away as presents for the Government a number of fine bullocks and a large quantity of ivory. The climate is much drier and freer from miasmatic influence than on the coast. Mr. Anderson has kindly promised to give us a lecture in this city on his travels. We hope to be able to lay before our readers copious extracts from his journal.

LETTERS FROM LIBERIA.

ARTINGTON, ST. PAUL'S RIVER, LIBERIA, *July 16, 1870.*

MY DEAR BROTHER: I take my pen in hand to write you all the truth of this country. I am satisfied here in this place. I have no more use for America. I have cucumbers, water-melons, turnips, snaps, rice, potatoes, Indian corn, cassada, ginger, arrow-root, pepper, plantain, bananas, pawpaws, chickens, three hogs, and a log house 13 by 15, to which I expect to build a large addition right away. I have one acre of land in rice, one in cassada, and one in potatoes. I have also fifty coffee plants. The larger portion of the emigrants who came with me are doing about as well. Please have this letter printed and send copies of it to the colored people of Bertie County, at Windsor, N. C.

I am at home. I don't want to move any more. Thank God, I am satisfied here. I want to make cotton next year, and so do all my people. I have the promise of a school here, and I want a church built here. I would like to have my old minister. There are two kings living near me,—Farcinda is

one, Gizabund is the name of the other. There are about four hundred natives. I talk with them every day. To let you know that this is so—when they say “Ban-cay,” that means good morning. I told you I did not wish to come here so much to get rich, but to look after my brethren. I am trying to do so.

I want to put up a gin-house and a saw-mill in this county. I live about twenty-four miles from Monrovia, on the north side of the St. Paul’s River. The land is very rich. Mr. Reynolds has his blacksmith shop up and is at work. Mr. Blunt Hoggard and Mr. York Outlaw are sawing in this settlement with the whip-saw for our buildings. American cotton forms sooner here than the cotton does that belongs here. Tell all the emigrants to bring all the iron and steel that is of use in that country. We had one of the best of captains. You may believe we had plenty to eat. I see pleasure with the Liberians more than I ever did before. I have got twenty-five acres of land certain. I sleep under a blanket every night. Mr. Henry W. Dennis is Agent of the Colonization Society. He is a father to all of us. We all love him, and wish him always to do well for his kindness to us. He gives us all that belongs to us. We thank him, and we thank you too. This leaves me and family all well. Your respectful friend,

ALONZO HOGGARD.

P. S. Please do not let the “Golconda” stop.

MONROVIA, *July 30, 1870.*

MY DEAR SIR: I am glad to be able to inform you that the emigrants at Brewerville and at Arthington continue in good health and are doing well. Mr. Alonzo Hoggard writes you by this mail himself. The settlers of those places are favorably spoken of by those of our citizens who have visited them; and are regarded as having made better progress for the time they have been in the country than it is usual for emigrants to make. I hear from them every week by letters from them. There have been no deaths among them since I last wrote you.

Yours, very truly,

H. W. DENNIS.

STILL LATER FROM LIBERIA.

We have received letters dated the 2d and 8th August. Mr. Dennis says: "The health of the emigrants remain good, and they continue to do well. I have no deaths to report among them."

Fleming Crump, who went from Kentucky several years ago, says: "I write you a few lines to inform you of my present condition. My family are all well. None of them have died. They expect to raise some ginger, and arrow-root, and ground peas, and coffee to send over there with me when I come over after our relations and friends that we left behind. They made me promise them that if I liked the country I would come back for them, and I do like it."

OUR FALL EXPEDITION.

We are making arrangements to dispatch our ship "Golconda" for Liberia, with about two hundred and fifty emigrants, the 1st of November next. She will sail from Baltimore, with the cabin passengers, the 1st of November, and will stop in Hampton Roads to take the emigrants aboard. They are mostly coming from North Carolina. She will take whatever freight is offered. It should be in Baltimore ready to be put aboard before the 20th October. Address JAMES HALL, M. D., agent for the ship, Baltimore. All letters to Liberia should be sent to his care, *postage paid, from Baltimore to Liberia, which is ten cents.*

We hope our friends will remember that we have not yet received money enough to pay the expenses of the above number of emigrants; and that we are obliged to decline taking more for want of funds.

Receipts of the American Colonization Society,

From the 20th of August to the 20th of September, 1870.

MAINE.		
By Rev. J. K. Converse, (\$125.35)		
Waldoborough—Prof. G. W. Keeley,		
Rev. Dr. Chaplin, \$10 each; H. S. Appleton, Joshua Nye, \$5 each; Prof. Charles S. Hamlin, \$2.50.....	32 50	
Waldoborough—Col. in Cong. Ch., Rev. Charles Packard, pastor.....	13 82	
Lewiston—J. W. Perkins, J. M. Freye, Samuel Bearce, J. M. Danielson, A. D. Lockwood, \$5 each; Cash, \$2; Col. in 1st Meth. Church, \$6.03.....	38 03	
Auburn—Hon. Seth May, \$10;		
		Samuel Pickard, \$5; N. Morrill, John Pickard, John N. Cobb, J. B. Kimball, Silas Sprague, T. Littlefield, each \$2; Cash, \$2.....
		Bucksport—Rev. Geo. H. Marden, \$2; Frederic Spofford, Mrs. E. Barnard, Col. E. Swazy, \$5 each.....
		29 00
		17 00
		125 35
		NEW HAMPSHIRE.
		Concord—New Hampshire Col. Society, L. D. Stephens, Treas., Mrs. C. D. Berry.....
		10 00

<i>Bristol</i> —Mrs. A. M. Caris and others.....	15 00
By Rev. J. K. Converse, (\$48.)	
<i>Exeter</i> —Misses Charles, H. Bell, E. Pierson, W. Odlin, \$10 each; J. F. Moses, \$2; Mrs. J. C. Long, Prof. E. S. Stearns, \$5 each.....	44 00
<i>Westmoreland</i> —Capt. Charles F. Brooks.....	4 00

MASSACHUSETTS.

<i>Newburyport</i> —Ladies' Col. Soc., Mrs. Harriet Sanborn Treas....	31 00
By Rev. D. C. Haynes, (\$197.08.)	
<i>Boston</i> —Rev. J. S. Capley Green, \$50; William Monroe, \$10.....	60 00
<i>Concord</i> —R. W. Wood, M. D., \$10; E. C. Damon, Geo. M. Brooks, H. F. Smith, \$5 each; Misses Munroe, \$6; L. P. Heywood, \$3; Dr. Reynolds, \$1.....	35 00
<i>Worcester</i> —David Whitcomb, Isaac Davis, Calvin Taft, S. Salsbury, Albert Curtis, \$10 each; A. G. Coes, Asa Walker, W. Moorefield, E. B. Halstead, H. W. Miller, L. M. Pond, \$5 each; Jerome Marble, \$3; sundry persons, \$5.....	88 00
<i>Fitchburg</i>	14 08

NEW YORK.

By Rev. Dr. Orcutt, (\$163.46.)	
<i>Middletown</i> —Collection in First Presbyterian Church, \$20.46; Cash, \$1.....	24 46
<i>Buffalo</i> —Individuals in Lafayette street Pres. Ch., \$60 to constitute their pastor, Rev. Dr. GROSVENOR W. HEACOCK, and wife Life Members; others, \$50.....	110 00
<i>Elmira</i> —Friends of the cause.....	29 00

NEW JERSEY.

<i>Princeton</i> —Collection in First Pres. Ch. by the pastor.....	18 83
By Rev. Dr. Orcutt, (\$68 80.)	
<i>Morristown</i> —Friends of the cause.....	46 00
<i>Hightstown</i> —Cash.....	10 30
<i>Plainfield</i> —Cash.....	12 50

DISTRICT OF COLUMBIA.

<i>Washington</i> —Miscellaneous.....	762 00
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OHIO.

<i>Champaign County</i> —Estate of the late Samuel Keener, (in part)..	158 09
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ILLINOIS.

By Rev. G. S. Inglis, (\$26.00.)	
<i>Pana</i> —Union Church meeting, \$5; W. E. Hayward, \$5; James H. McCoy, \$2; Thos. H. McCoy, Mrs. Susan Helmick, \$1 each....	14 00
<i>Woodburn</i> —Dea. J. S. Sturges, Capt. J. A. Buck, \$5 each.....	10 00
<i>Greenville</i> —Mrs. Lottie Smith.....	2 00

FOR REPOSITORY.

MAINE — <i>Waterville</i> —D. L. Milliken, Dea. W. A. F. Stevens, \$1 each, to October 1, 1871; <i>Bucksport</i> —E. Swazy, P. E. Haywood, Capt. J. Stover, Capt. O. W. Buck, Rufus Buck, \$1 each, to October 1, 1871; <i>Searsport</i> —Mrs. Theophilus Eaton, Mrs. J. Merithew, \$1 each, to October 1, 1871; <i>Orland</i> —Mrs. John Buck, \$1 to October 1, 1871; <i>Lewiston</i> —J. A. Pierce, \$1, to October, 1871; <i>Auburn</i> —Nath. French, E. F. Packard, P. M. Woodman, \$1 each, to October 1, 1871; <i>Belfast</i> —W. H. Burrill, Joseph Williamson, C. B. Hazeltine, Philo Hersey, Jas. P. White, Marshall Davis, S. L. Milliken, L. R. Palmer, Jos. W. Webster, N. W. Holmes, \$1 each, to October 1, 1871.....	24 00
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NEW HAMPSHIRE — <i>Hinsdale</i> —Alonzo Wellman, W. H. Haille, Lewis Taylor, \$1 each, to October 1, 1871; <i>Nashua</i> —E. A. Slader, \$1, to October 1, 1871; <i>Westmoreland</i> —Hon. L. Baker, C. A. Cressey, Capt. Charles F. Brooks, Mrs. J. Sabin, Bradley Leach, \$1 each, to October 1, 1871; <i>Walpole</i> —Rev. Thos. Bellows, Oliver Martin, \$1 each, to October 1, 1871; <i>Keene</i> —Rev. J. A. Leach, \$1, to October 1, 1871; <i>East Jaffrey</i> —Dea. A. Cummings, O. Cragin, \$1 each, to October 1, 1871; <i>Alstead</i> —Rev. Mr. Field, \$1, to October 1, 1871; <i>Exeter</i> —Mrs. Harriet N. Gale, John Lowe, Jr., Mrs. Lucinda Robinson, Charles Burleigh, A. W. Adams, Benj. Odlin, \$1 each, to October 1, 1871; Mrs. Isaac Hurd, in full, \$5; <i>Peterborough</i> —Reuben Washburn, \$1, to September 9, 1871....	32 00
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VERMONT — <i>Burlington</i> —Horace Wheeler, \$3, to October 1, 1870; <i>Brandon</i> —Dr. Ross, \$5, to October 1, 1870; <i>West Rutland</i> —Charles. G. Boardman, \$1, to March, 1870.....	9 00
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MASSACHUSETTS — <i>Princeton</i> —John P. Rice, for sundry persons.....	5 00
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NEW YORK — <i>New York</i> —Miss Julia A. Cook, for 1870.....	1 00
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LOUISIANA — <i>Napoleonville</i> —Col. Robinson, for Rev. Peter Clark, to October 1, 1871.....	1 00
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OHIO — <i>Canal Dover</i> —Mrs. Louise Blickensderfer, for 1870.....	1 00
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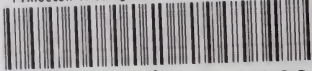
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